

were endeavoring to catch it, when suddenly the Angelus bell tolled. The ball was abandoned to follow the way of its own momentum, and players and spectators, with uncovered heads and on their knees, devoutly recited the Angelic Salutation. Some United States Treaty Commissioners, who met our Indians in solemn council, were surprised to have their deliberations unexpectedly interrupted by all the Indians who, without a preconcerted sign, fell on their knees, made the sign of the cross and spent some time in prayer. Again it was the Angelus bell.

Their high sense of the purest of morality is evidenced by an illustration as brave as it is instructive. One of the half-breeds—there are only about half a dozen or so on the reservation—deserted his wife, secured a divorce and married another woman. The Indians protested to the agent that they would not, could not tolerate this on their reservation. The agent contended that the couple were legally divorced and could not be molested. Their reply was: "A—has forsaken his wife and taken up with an other woman; our children know and see A—'s real wife constantly; they see him living with the other woman; we know nothing about the white man's divorce, but we do know that our children see this scandalous example, and the criminals must leave the reservation." And they did leave. Sixty years ago these Cœur d'Alenes were confirmed polygamists.

Every year these people assemble to make novenas for Christmas, Easter, Corpus Christi, and the Feast of the Sacred Heart. During these novenas they move their families to their mission homes, and do not return until all the devotions are at an end. Of course, the lives of such people are blameless, their morals irreproachable, their example one that must make us hang our heads in mortification and shame. The chiefs exercise all judicial functions, and deal out justice with true Christian equity.

Practical benevolence is likewise inculcated. Being